

# Leaves of Healing

Published by the Christian Catholic Church Dowie Memorial Drive Zion, Illinois 60099 U.S.A.

October-December 1976

A JOURNAL OF PROTESTANT FAITH AND LIFE

VOL. CXII No. 4

## *General Letter to the Fellowship of The Christian Catholic Church*

*Rev. Carl Q. Lee*



*Overseer Carl Q. Lee, retiring General Overseer  
with Overseer Roger W. Ottersen, new General Overseer.*

Dearly Beloved:

Seventeen years ago, upon the resignation of General Overseer Michael J. Mintern, by his direction, and with the unanimous consent of the assembled congregation, I was ordained to the office of General Overseer of the Christian Catholic Church. Prior to this, I had served in the ministry of the Christian Catholic Church under the leadership of General Overseer Wilbur Glenn Voliva, from 1930 to the time of his death in 1942. It was under his ministry that I made my commitment to Christ and answered God's call to the ministry. From 1942 when Michael J. Mintern was ordained as General Overseer, I served under his leadership until he retired in 1959.

Through all of that time, and in the subsequent seventeen years, there has been strong and clear evidence of God's leading and guid-



ance. It was my privilege to serve this Church both under the old polity with its strong Theocratic emphasis and also under the new structures created by our Constitution which was adopted in 1966 and which was designed to preserve the basic concepts of the former system of Church government with certain checks and balances that were inaugurated to give the organization balance and stability.

Under the Constitution, it was my privilege to continue service as General Overseer for two five-year terms, which came to a close on October 3, 1976. Following the processes indicated in the Church Constitution, Overseer Roger W. Ottersen was elected by the General Council as your new General Overseer on May 17, 1976. Subsequently, after notification, all branches of the Christian Catholic Church, foreign and domestic, have responded with unanimous approval of the choice. In this connection, I wish to reiterate that the election of Roger W. Ottersen to the office of General Overseer meets with my approval, and I pledge to him my full support and cooperation.

As long as God gives me physical and mental strength, I will continue to serve the Christian Catholic Church in whatever capacity I am called upon to fill. This service is pledged, under God, with recognition of the truth that "the old order changes, yielding place to the new" and with an awareness, too, of Tennyson's further comment that "God fulfills Himself in many wondrous ways."

I express my appreciation to Almighty God for His blessings through all the years of my ministry, which embrace nearly a half century. Through all the stress and strain and vicissitudes of conflict, through discouragement, through great joy, there has been given to me the assurance of His presence and guidance.

I must also express my gratitude to the entire fellowship of the Christian Catholic Church for their love and their support which has been so keenly felt through the years. Let me assure you, that love has been returned in full measure. Though I came here as a boy and as a stranger, you took me in as one of your own. The fellowship of this Church fills a place in my heart

which can never be fully expressed.

As I meditate upon these things, the words of Ruth take on a profound personal significance "Whither thou goest, I will go. Where thou lodgest, I will lodge. Thy people shall be my people and thy God my God. Where thou diest will I die and there will I be buried. The Lord do so to me and more also, if ought but death part thee and me."

There have been many blessings that could be enumerated, but as I close this recognition of the past, I thank God especially for the wife and family He has given me, who through the years of our life together have supported me with their love and loyalty.

In looking to the future, I realize that it is not given to us to know what will come to pass. God retains that key and only opens doors as we come to them. Within my heart there is a conviction that as God has walked with us in the past, so will He walk with us in the future.

As of October 3 of this year, I retired from the office of General Overseer and Overseer Ottersen assumed the full responsibility of the position. I have known Overseer Ottersen since he was a boy. I have followed his development and growth and he brings to the office, along with his commitment, a maturation in the work of God's Kingdom that has come to him through his pastoral work, educational pro-

cesses, and administrative experience. Perhaps of greater importance is his deep compassion for people, all of which well equip him for the office. Let it be said that he has never sought position or office but has truly followed as God has led. In him I have found a steadfastness in commitment which will make him an instrument in God's hands. It is with confidence that the reins of authority are handed to one whom I firmly believe is called of God, who has been a faithful follower, and, by the Divine Grace that God will bestow, will be a dedicated and faithful leader.

My life and my service are still pledged to Jesus Christ through the instrumentality of the Christian Catholic Church. I solicit your prayers for General Overseer Ottersen for the ministry that will support him, and for myself, that God will help me to continue a faithful service.

I call upon the members of this Church throughout the world to renew their loyalty to their new General Overseer. Once again, let us remember the slogan that has ever reminded us of God's call,

**GO FORWARD, O ZION!**

God bless you all,

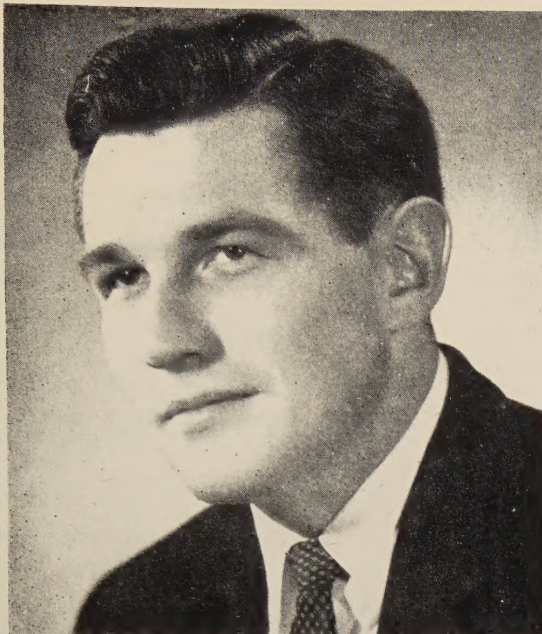
Faithfully in Christ,  
CARL Q. LEE  
Pastor Emeritus



*Family of New General Overseer  
Gayleene, Elizabeth, Rev. Ottersen  
Mark, Steve*



*Biographical Sketch of*  
**Rev. Roger W. Ottersen**



*Rev. Roger W. Ottersen, time of ordination - 1957*

Roger W. Ottersen was born in 1936, in Michigan City, Indiana, attended Sunday school and followed the custom of his family by taking Catechism in the Lutheran Church. On January 18, 1948, he attended the dedication service of Zion Gospel Chapel, a branch of the Christian Catholic Church, built just across the street from his home. From that day he began attending the Sunday Evening Services and before long received Christ as his personal Savior. As he grew in years and spiritual maturity, Roger took more and more active part in the ministry of the church, in Sunday school, youth work, later as assistant pastor, and finally as pastor.

During his later high school years God spoke to his heart about serving God in the ministry at a Convocation Service in Zion. Upon graduation from high school, he was accepted as a student at Moody Bible Institute. During his student years at Moody, he assisted in the work of Douglas Park Mission under Elder Barker. As no Bible school was being held at that time, he organized one, and with the help of Larry Davis, built up the weekly attendance to the mid-thirties. Later, he was given charge of the Mission and changed the name to Douglas Park Gospel Chapel. In the summer of 1957, he became assistant pastor at Zion Gospel Chapel in Michigan City under Rev. Earl Minton. The following year he graduated from Moody Bible Institute and was installed as pastor of Zion Gospel Chapel, replacing Rev. Minton, who, with his family, had been asked to serve in Jamaica, West Indies.

During his pastoral years in Michigan City, he continued his education at Bethel College in Mishawaka, Indiana, graduating with a double major in Biblical Literature and Elementary Education, with a minor in Greek. He also received a teacher's diploma from the Evangelical Teacher Training Association. Recently, he has done graduate studies at Trinity Evangelical Divinity School. He also conducted a weekly radio ministry, "Chapel-Time", over station WIMS in northern Indiana, throughout his entire pastoral assignment at Michigan City.

In 1969, he was called to serve with Moody Bible Institute as Director of their Placement Office. During his four years in that position he was heard over the Moody network of stations on the "Alumni Program" and also taught in the Moody Evening School. Also in 1969, Rev. Ottersen and his wife (the former Gayleene Brown) and family, Steve, now 14, Elizabeth, 11, and Mark, 9, moved to Zion to attend and be of service to the Christian Catholic Church.

Since 1971, Rev. Ottersen has been the radio host of the weekly "Songs of Zion" broadcast, now heard over four stations. In September, 1973, Rev. Ottersen accepted the invitation to join the staff at the headquarters church in Zion, and the blessing of God has been abundantly evident in his ministry here. Particularly has this been evident in the Sunday evening Vesper Service, as a member of the Passion Play steering committee, in pastoral counseling and hospital visitation, and as teacher of a young adult Bible class. His leadership abilities were also quickly recognized in the Administrative Council and his counsel has been sought by members of the Board of Trustees. It did not take long to realize that Pastor Ottersen was God's choice of a successor to Overseer Carl Lee.

The Christian Catholic Church, as an Evangelical Protestant Church, was founded, under God, by Rev. John Alexander Dowie in 1896. Dr. Dowie was succeeded by Rev. Wilbur Glenn Voliva who headed the church from 1906 until 1942. Rev. Michael J. Mintern served as General Overseer from 1942 until 1959, when Rev. Carl Q. Lee became the church leader. Rev. Lee has ministered to the Christian Catholic Church for forty-six years, the last seventeen of which he has served as the General Overseer. Rev. Ottersen was formally installed as General Overseer October 3, 1976.



*Rev. Roger W. Ottersen, being installed as Pastor of Zion Gospel Chapel - Michigan City, Indiana by Overseer Michael J. Mintern - 1958*



*Office picture with Overseer Ottersen and Overseer Lee.*



# The Body of Believers

Rev. Roger W. Ottersen

## I Corinthians 12

Sabine Baring-Gould, in his hymn, "Onward Christian Soldiers" expressed, "Brothers we are treading where the saints have trod. We are not divided, all one body we, one in hope and doctrine, one in charity. Onward Christian soldiers, marching as to war with the cross of Jesus going on before." "All one body we." This is a very important biblical truth which I would like to consider with you. In the Scriptures, various illustrations are used to describe the church. For instance, the church is called the bride of Christ with Christ, himself, the bridegroom. The church is referred to as the temple of God, the building of God built on foundations laid by the Apostles with Jesus Christ The Corner Stone. It is also referred to as God's husbandry. The church is also referred to as an army and as soldiers of Christ we are to put on the armour of God. However, one of the most beautiful pictures given in the Bible concerning the church is that which I have used for the title of my message, "The body of Christ — the body of believers."

Now, within the body there are certain things that must be understood. First, Paul is saying in I Corinthians 12 that there are a variety of gifts within the body. Remember, the Apostle Paul was writing this particular letter to the church at Corinth; a group of people who, like we, had come under the sound of the Gospel, had made a commitment of their lives to Jesus Christ, but had not grown as they should. He tells them in chapter 3 that he could not speak to them as mature believers, but as to babes in Christ, as to those still living in the flesh instead of in the spirit. In his letter he shared ways that would help them to be a better body of Christ functioning together

in harmony and oneness for the purposes of God. Thus, when he arrives at chapter 12 in this particular epistle, he is sharing with them some important truths about the gifts, those spiritual gifts that have been given to the body. All who belong to Jesus Christ are a part of this body called the body of Christ or the body of believers. And so he begins in verse 4 to share the fact that there are a variety of gifts within the body. This charisma, this endowment, imparted by the Holy Spirit as He wills among the body is what he is referring to.

There are a variety of gifts within the body. I am so thankful for that. As I listen to our beautiful choir or organ or to soloists or to other instrumentalists who minister in our worship service I rejoice in the variety of gifts given to the body of Christ, the church. All believers have gifts, at least one—God wills it so. There are many Christians who say "pastor, I don't have any gifts. I can't sing a solo. I can't play the organ. I can't teach a Sunday School Class." Yet the Bible teaches that God has given to his body spiritual gifts. Now, I might point out here, spiritual gifts are a little different than just talents or abilities in the natural realm. Often God will take natural abilities or inborn talents and develop and use them as a spiritual gift, but not necessarily so. Spiritual gifts are given from God to His church to perform His work in this world. And so there are a variety of gifts. Everyone cannot be a Jabez Taylor or a Carl Lee or a Loren Buntrock. I could name many others with great musical or artistic or other ability. You have a spiritual gift by which you may be a blessing to the body of Christ. Have you discovered it yet? Are you using it?

This variety of gifts have a unity of source for Paul tells us that all of these gifts come from God and are imparted to us severally as He

wills. This unity of source ought to result in unity of the body but it does not seem to work that way. Among the body of believers in Corinth there was division, envy and a party spirit. Some said "I am of Paul" others "I am of Apollos" or "I am of Cephas." Paul asked "Who is Apollos or who is Paul, who is Cephas? We were merely the instruments that God used to plant or to water the seeds, but it is God who gives the increase."

In verse 5 we find that there are a variety of responsibilities. There are differences of administration, but the same Lord. Different individuals have different responsibilities. **And with responsibility comes accountability.** May I remind you of the words that were written in Luke 12:48 that "He that knew not and did commit things worthy of stripes shall be beaten with few stripes" speaking of punishment, but then it goes on to say "for unto whomsoever much is given, of him shall be much required and to whom men have committed much, of him they will ask the more." The writer of Hebrews made mention of something very similar to this in Hebrews 13:17 "Obey them that have authority over you and submit yourselves for they watch for your souls **as they that must give an account** that they may do it with joy and not with grief, for that is unprofitable for you." Paul is saying to the Church of Corinth and to the fellowship of the Christian Catholic Church here today that there are a variety of gifts, true, there are a variety of responsibilities, true, and with responsibility comes accountability. We must always remember that we are serving the same Lord. Also I would mention that there are a variety of methods. Methods frequently change, the message never. "I am the Lord, I change not". "Jesus Christ, the same yesterday and today and forever." The same Jesus Christ that Dr. Dowie followed when he founded this



church is the same Jesus Christ we serve today. Many new methods are being used today that were not available 80 years ago. The methods change, the message remains the same. I am reminded when radio began to be used as a very important tool in the spreading of the gospel. There were well-meaning Christians who felt it was wrong because they thought that satan controlled the air waves, and yet look how God has used radio and now television for the furtherance of the cause of Christ. A variety of gifts, a variety of responsibilities, a variety of methods, different methods used by committed messengers of the changeless message will bring about the same results—changed lives by the power of the gospel.

Also, there are a variety of parts. Who among us is able to say which part is most important? Paul tells us in I Corinthians 12 that all the parts, all the members of the body are separate and yet necessary. Each part is important to the functioning of the whole. All parts of the body are equal before God, all believers are baptized into one body. May I mention at this particular point that if there are those who say to you, as a child of God, that you have not received the “baptism”, may I remind you that Paul said in I Corinthians 12:13 “for by one spirit were we all baptized into one body whether we be Jew or Greek whether we be bond or free and have been all made to drink into one spirit, for the body is not one member, but many.” All believers in Jesus Christ are baptized into the body of Christ at the time of their salvation. Having become a part of the body with Jesus Christ the head, we function under His leadership and and under His guidance. All parts of the body are equal before God; Jew or Gentile. In Christ that wall of partition has been removed and we have become one—bond, slave or free and any other contrast that you desire to make, rich or poor, black or white, male or female—we have all been baptized into the body of Christ and function as members of the body in one spirit.

What does all this discussion about spiritual gifts and the oneness of the body mean to us today? Could I mention a few things. First of all, it means that we belong to each other. By this I mean that we

are sharing the same confession of faith in Jesus Christ. We are serving the same God, the creator of the heavens and the earth and all that in them is. We are seeking to build the same body and as a part of this body we have received the spiritual gifts of the Holy Spirit Himself. We have received spiritual gifts whereby we function and move and work for the cause of Christ. Some have been given spiritual offices, positions of trust in the local assembly of believers, but all of us should seek after spiritual graces—the fruit of the spirit. God’s Word never tells us to seek after spiritual gifts. The Bible says that God gives these to those whom He will. However, the Scripture does admonish us to seek after spiritual graces. The fruit of the spirit in Galatians 5:22 and 23 is “love, joy, peace, gentleness, long-suffering, meekness” is what we are to seek after, those spiritual graces that come to the body through the power and ministry of the Holy Spirit. I believe that Paul makes it abundantly clear that every true believer has the Holy Spirit dwelling in his heart and that every true believer has a gift or more to function in the body. All may not have spiritual offices but all possess the grace of spiritual truth as found in Jesus Christ. So, we belong to each other. As members of the body the eye cannot say to the ear, “I don’t need you”. The foot cannot say to the hand “I don’t need you.” We are all a part of the body of Christ, we belong to each other. When one of us hurts the whole body suffers. When one is honored the whole body rejoices because we belong to each other. Belonging to each other makes us need each other. The young need the old, the men need the women and the women the men, the musicians need the Sunday School staff and the Sunday School staff needs the deacons and the deacons need the board members. We are all a part of the body of Christ. We belong to each other and we need each other. The Bible says, “do good unto all men, but, especially to those of the household of faith.” And again, “by this shall all men know that ye are my disciples, if ye have love one for another.” Not only do we belong to each other and need each other but we have an effect on each other. It seems that the greatest gifts that have been given to the body are not things but

people. The Apostle Paul spoke of this in Ephesians 4:11 “He gave some Apostles, some prophets, some evangelists, some pastors teachers for the edifying and the equipping of the body of Christ,” that they may minister. And then later on in this 12th chapter of I Corinthians in verse 28 he says, “God has set some in the church, first Apostles second prophets, third teachers, after that miracles then gifts of healing, helps, governments, diversity of tongues. Are all Apostles, are all prophets, are all teachers, are all workers of miracles, have all the gifts of healing, do all speak with tongues, do all interpret? No, but we are a part of that body. We belong to each other, we need each other and we have an effect upon each other. No man is an island, no man can live completely independent of others. How we live does affect our brothers and sisters in Christ as well as those outside the church. God help that as a part of the body of Christ each of us as individuals might be sensitive to the voice of the Holy Spirit of God speaking to us of sin in our life, that we might confess it and forsake it lest our life be a stumblingblock instead of a steppingstone to others along their way. Let me summarize by saying that the **works** and the **gifts** and the **glory** of the body of Christ are **all His**. Christ and the church are one body, Christ the head, we the members. Christ and the church form one vine, Christ the trunk, we the branches. Christ and the church form one building, He the foundation, we the stones that are built upon that foundation. We are all one in Christ Jesus. May that be the motto of the Christian Catholic Church. Christ in all—May God help us to make this a reality. I cannot do the work of His kingdom alone, nor can you. By working together as a part of the body we can accomplish great things for Him. I will close with a quotation which has meant much to me: “When God wants to do a work, He calls a man of God, empowers him with the Spirit of God, enables him to preach the word of God, that is all, nothing more.” Let our prayer be “Lord, I want to be the man or the woman of God whom you can empower and bless that I might be enabled to preach and to live the Word of God as a part of the body of Christ. Amen.”



# His Way

Rev. Roger W. Ottersen

Life is often referred to as a journey. This is done frequently in literature, in poetry, and, of course, in the Scriptures. Each person by his decision determines his ultimate destiny. God has given to us the privilege to decide for ourselves which way we want to go. And since this is true I think we need to ask from time-to-time the question, *Which way am I going?*

As we journey along life's pathway, basically speaking, we have the privilege and prerogative to decide which direction we are going to follow. There comes a time when we reach a fork in the road. The fork causes us to make a decision, we either must go one way or another. It is my prayer and desire that this message might prove a fork in the road for some.

## The Way That Seemeth Right – The Way That Is Right

In the Old Testament book of Proverbs we read, *There is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself* (Proverbs 14:12-14). As we face this fork in the road of life I wonder are we willing to go God's way, or do we want to go our way? The reason we cannot trust *our* way is because our heart is wicked. The Scripture says, *The heart is deceitful above all things, and desperately wicked* (Jeremiah 17:9). That is why it is a little disturbing for me to hear someone say of another, "They are doing this wrong, or some other thing wrong, but their heart is right." The New Testament teaches us that we cannot trust our conscience because our conscience has been seared. This type of fork in the road decision faces all people. In Matthew 7:13, 14 a portion of the Sermon on the Mount, Jesus said, *Enter ye in at the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in that way: Because narrow is the gate and hard is the way which leadeth*

*unto life, and few there be that find it.*

Let us talk about the fork in the road that God has given to us, the decision that is ours as individuals. Before our Christian experience (our acceptance of Jesus Christ) we must decide which basic route we are going to take – God's way or our way (the road that leads to heaven or the road to hell). Jesus tells us something about the road to heaven, God's way. He mentions the strait gate. It is a gate that is not easy to enter, it is difficult because of sin. And if we know the Scriptures we know that Jesus Christ is the Door to that road. *I am the Door* (John 10:7). This means that it is narrow. It may at times seem to be a life with some limitations upon it. But truly the paradox of the Christian faith is this, we never have full freedom until we become subject to Christ. This is the kind of freedom that can be enjoyed by a couple that love each other in marriage. Freedom of heart and freedom of love is a freedom that comes about under subjection, not a subjection of fear, not a subjection of force, but a subjection of love. And when we as a man or a woman are willing to subject ourselves to the one we love we find freedom, freedom in oneness, in unity and fellowship. The road to heaven must be entered through a strait and narrow way, and as the Word says there are few that find it, but it leads to life eternal. I might add this is the *only* way to life eternal, through Jesus Christ. *I am the Way the Truth and the Life: no man cometh unto the Father but by Me.*

## By Faith We Know And Are Known Of Him

It should not surprise us that the majority of people are not professing Christians. It should not even surprise us that there are some who profess to be believers but may not be. This is what Jesus was speaking about in Matthew 7:21 – *Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven.* He turned to some and said, *I know you not!* What a contrast to John chapter 10 where He tells us the Shepherd knows the

sheep by name, not by a number. I am more than a number to God, I am a person. He knows them by name because they belong to Him, they are a part of the fold. Repentance and faith in Christ have never been generally popular or the accepted thing to do. Christians are often called narrow-minded or peculiar. I am afraid one of the biggest problems with the church today is that we are not peculiar enough, and again I use the word peculiar not in the sense of being odd or queer, but peculiar in the sense that we show the world there is something in us that is not in the world, we have something worth living for. The Bible says that we are a people set apart, a special people, we belong to God. Faith in Christ has never been fashionable with the world. Being a follower of Christ should not turn us into a narrow-minded, bigoted type of person. Personally I like to think of myself as being rather broad-minded, but there are a few things in life I am narrow-minded about, and one of them happens to be my family. I am married to a wife that I love and I will not share her with others. I am pretty narrow-minded about that. I am sure many of you would agree with me on that point. If we are to walk the way of faith the world will call us narrow-minded.

## The Two Ways

Jesus said there are two ways to walk through life, the one is the road that leads to heaven, and the other ends up in hell. One is God's way and the other is our way. We enter the broad way through a variety of interests that are not necessarily bad in themselves, but can become bad when we substitute something lesser for the best. The road to hell is the easy way. It's going along with the tide instead of trying to face it. It's giving in to all the immoral standards instead of standing up and being counted.

Those of us who have studied the Old Testament remember reading time and again that the people *did what was right in their own eyes*. There is a way that seemeth right unto a man, and then there is *the* way, Jesus Christ, Who said, *I am the Way, the Truth and the Life*. Going my way, going your way might be going the way of compromise by giving lip service to Jesus Christ, attending church when it is convenient, but in reality it



may only be a cover-up. Inwardly we might be saying, "I will not have Him to rule over me." In Deuteronomy 30:19 we hear God speaking to His people: *I have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed may live.*

I wish I could end the message right here but I can't. Perhaps you are saying in your mind, "I made that decision for Christ many years ago, many months ago. I started down God's way. I by faith accepted the gift of His grace. I decided to follow God's way." Even if this is true we all need to ask ourselves the same question. Which way am I going? After our Christian experience of faith in Christ we are still given a choice, and I think we need to consider this choice of direction. Are we following the road of obedience or the road of disobedience?

#### To Obey Or Not To Obey

In the Old Testament we find two prime examples of disobedience and obedience. One man that perfectly portrays the disobedience of a child of God is Jonah. *But Jonah rose up to flee unto Tarshish from the presence of the Lord* (Jonah 1:3). God called Jonah to go to Ninevah but he chose the road of disobedience, he decided he would rather go somewhere else. Instead of going to Ninevah he went to Tarshish. I read a little article on this subject which I would like to quote to you: "It was not his going to Tarshish that was so wrong, but it was his going where the Lord had directed him not to go that brought about God's judgement upon the wayward prophet. Tarshish may have been a better city than Ninevah but it was no place for a man who was commissioned to go somewhere else. The real question is not which is the better of two opportunities before me, but rather where is God directing me? It's like rising up from the presence of the Lord to go somewhere other than where He indicates He wants us." Jonah knew what God wanted him to do, but Jonah wanted to walk the road of disobedience, and as a result got himself into a lot of trouble. Then perhaps for the one who typifies in a beautiful way obedience, we might consider Abraham. In Hebrews 11:8 we read: *By faith Abraham, when he was called out obeyed; and he went out not know-*

*ing whither he went.* God explained to Jonah what He wanted him to do, but with Abraham it was not so. Abraham, *By faith . . . when he was called . . . obeyed; and he went out, not knowing whither he went.* Obedience to God's way is always the way the believer should go. If we want victory in our Christian life, and if we desire to be closer to the Lord, it takes obedience to God. It's better to do what God wants of us than to try to impress other people. Now it's my duty to ask you the question again as I ask it of myself — Which way are we going? Are we backsliding or growing in grace. What about marriage and family relationships? Are they deepening in love and unity of life, or are we finding ourselves drifting apart with no unity? Which way are you going in your business and social contacts? Are your ties stronger and more ethical than they were before, or is your Christian witness waning. Which way are you going in your church loyalty and service? Do you have a stronger love for Christ and His Church today, or are you less interested than before? Jesus gave to us the decision that must be made concerning the final destiny of our life — the road to heaven which is narrow and perhaps a little difficult, or the broad way which leads to destruction? Once we by faith have trusted Christ as Savior then there must be the continued asking in our mind — which way am I going? If you are not as close to God today as you once were, you need not ask who moved. God's love for you is just as strong as it ever was. God's desire for fellowship with you and with me is just as great as it has ever been. If you are not very close to God today I call upon you to hear His voice and decide the way of obedience.

#### Going His Way

The answer to the problem of disobedience and sin is repentance, but the trouble with too many of us Christians is that when we are caught in an act of wrongdoing we try to cover-up, or condone, or rationalize it away. The prophet Jeremiah said something which is well worth remembering: *Why then is this people of Jerusalem slidden back by perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness.*

*saying, What have I done?* (Jeremiah 8:5, 6). They were unwilling to acknowledge sin in their lives. David when he cried out to God for mercy and forgiveness said: *Restore unto me the joy of Thy Salvation.* He said, *Against Thee, Thee only, have I sinned and done this evil* (unrighteousness, wickedness). I am reminded of the publican who cried out. "Have mercy on me!" Also the words of the Apostle John: *If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

My friend, you know your life and you know it better than anyone else. I would encourage you and plead with you to ask yourself the question — Which way am I going? If you have never yet come to that fork in the road where you have made a decision either to follow God and His Son Jesus Christ, and trust Him as Lord and Savior, or to follow your own way, you need to face that decision today. And those of us who have made this decision somewhere in our life, at camp, or at Sunday School, around the family altar, we need to evaluate our life. What is your desire? The little chorus says:

I have decided to follow Jesus,  
No turning back, no turning back.

I urge you to follow His way. *Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Him that cometh to Me I will in no wise cast out.* He promises forgiveness! He promises cleansing! He promises peace!

Savior, 'tis a full surrender,  
All I leave to follow Thee;  
Thou my Leader and Defender  
From this hour shalt ever be.  
As I come in deep contrition,  
At this consecrated hour,  
Hear, O Christ, my heart's petition,  
Let me feel the Spirit's power!  
No withholding — full confession!  
Pleasures, riches, all must flee;  
Holy Spirit, take possession!  
I no more, but Thou in me.  
Oh, the joy of full Salvation!  
Oh, the peace of love Divine!  
Oh, the bliss of consecration!  
I am His, and He is mine.

My friend won't you decide to go His way? Take your hand off the controls of your life and say today in the quietness of this hour, Lord, take me and help me to walk your way!



# The Christian Catholic Church

*Evangelical Protestant*

DOWIE MEMORIAL DRIVE

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Zion - Illinois 60099

October 3, 1976

Dear Members and Friends of  
Christian Catholic Church:

On Monday, May 17, 1976 the General Council of the Christian Catholic Church met for a most important task of selecting the one in God's Will to be the successor to Overseer Carl Q. Lee as the General Overseer of the church.

I was deeply humbled to be the one chosen. This had been a matter of deep concern and prayer for many months for all those who were charged with this solemn decision. After the decision was made I shared with the men involved that I was deeply humbled by the confidence they showed in me and pledged my total commitment to the Lord and to the Christian Catholic Church.

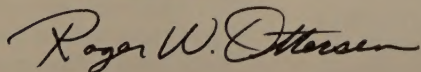
My life has been blessed of the Lord since my first involvement in 1947 with this church. I have never sought for this position, however I will not run from God's Will. I have learned through the years that God's Will never places us where His Grace cannot keep us!

On this basis, I humbly accept the responsibility as the General Overseer of the Christian Catholic Church in the confidence of II Corinthians 3:5

"Not that we are sufficient of ourselves to think anything as  
of ourselves, but our sufficiency is of God."

I pledge to you, the members and friends of the Christian Catholic Church, to do my best to serve under the guidance and strength of the Holy Spirit. I enlist your support and cooperation as we work together to make this year's Convocation theme, "Go Forward, O Zion," a reality.

Yours In Jesus' Name,



Roger W. Ottersen  
General Overseer of the  
Christian Catholic Church